20: Hungry Wolf I-4,5 (no date) 1980
NF6 Blackfoot NF6
Blood

and I find them dirty to eat." I started to cry because of it and my father right away looked and said: "What has happened to my girl?" My sister ran out of the house before she could be scolded.

My sister went away to boarding school before I did. That is when I learned the most about our old traditions and religion, because I was around my father all the time. My father and mother took very good care of their holy things, and my father learned all that he could about them. No wonder he grew to be a very old man. Nobody would think of ever going in front of him or in front of his altar. That was strictly forbidden in our religion.

Finally my sister and I were both at the boarding school, and we learned a lot of things from the nuns. They taught us about the modern ways of living, but even these are considered old-fashioned and becoming lost now. When we finished school we both got married and went to live in the homes of our mothers-in-law. And that was when we really learned how things were done and how life goes, after we got married. The rest was just training leading up to that, but our real life didn't start till after marriage and having children.

Mokakin's mother was really good at doing women's work, and she was pleasant to live with. It seemed to me that whatever she did turned out good. And she was very holy and knowledgeable in our religion, too. She and her husband had owned a lot of medicine bundles together. I used to just watch her beading and wonder how it always looked so perfect. I think I learned a lot about being a good wife and housekeeper from my husband's mother.

After I got married I became very lonesome for my father and mother. Even when we were all gathered at the Sun Dance grounds, my mother would camp far away from us and I would hardly see her. She was very old-fashioned, so she would not come anywhere near where her son-in-law was. She would come to our tipi very early in the morning and bring

30: Kehoe E-4,5 (1972-1975) 1980
NF6 Blackfoot NF6
Cree NG4

gathering, almost always convened for another purpose such as powwow dancing, an announcement is made that a giveaway will be held "for So-and-So." The family of the honored person parades around the center of the arena, using the standard Plains dance step, while a Plains style honoring song (a recognized type) is drummed and sung. The honored person, if present, will parade in the front rank; if he or she is absent, ill or deceased, his photograph will be carried by someone in the front rank. When the honoring song is concluded, gifts piled into old quilts, bedspreads or cartons are carried into the center of the arena or a roped-off section at its side. The bulk of the gifts is blankets and other bedding. Assistants, often powwow officials, help the family distribute the gifts to individuals or categories of persons ("visitors from other tribes") determined in advance by the family. The giveaway usually fades to an end, the next activity of the gathering beginning as the last few gifts are taken.

Reasons for holding a giveaway range around the expectation that a change in an Indian's social position will be formally communicated to the active members of his or her band. A child's first explicit participation in ritual, including his first costumed powwow dancing, is marked by a small giveaway. Young people's moves into adult responsibilities — marriage, graduation from school, or return from military service — call for giveaways by their families. Unusual achievements bringing increased prestige, such as winning awards or notable positions, will be recognized by giveaways. Finally, death is memorialized by giveaways.

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